

## 9 *Sammādiṭṭhi Sutta*

### Right View

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the venerable Sāriputta addressed the bhikkhus thus: “Friends, bhikkhus.”—“Friend,” they replied. The venerable Sāriputta said this:

2. “‘One of right view, one of right view,’ is said, friends. In what way is a noble disciple one of right view, whose view is straight, who has unwavering confidence in the Dhamma, and has arrived at this true Dhamma?”<sup>114</sup>

“Indeed, friend, we would come from far away to learn from the venerable Sāriputta the meaning of this statement. It would be good if the venerable Sāriputta would explain the meaning of this statement. Having heard it from him, the bhikkhus will remember it.”

“Then, friends, listen and attend closely to what I shall say.”

“Yes, friend,” the bhikkhus replied. The venerable Sāriputta said this:

(THE WHOLESOME AND THE UNWHOLESOME)

3. “When, friends, a noble disciple understands the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome, [47] in that way he is one of right view, whose view is straight, who has unwavering confidence in the Dhamma and has arrived at this true Dhamma.

4. “And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome? Killing living beings is unwholesome; taking what is not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious

speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.<sup>115</sup>

5. “And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.<sup>116</sup>

6. “And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; uncovetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.<sup>117</sup>

7. “And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome.

8. “When a noble disciple has thus understood the unwholesome and the root of the unwholesome, the wholesome and the root of the wholesome,<sup>118</sup> he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering.<sup>119</sup> In that way too a noble disciple is one of right view, whose view is straight, who has unwavering confidence in the Dhamma, and has arrived at this true Dhamma.”

(NUTRIMENT)

9. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—“There might be, friends.

10. “When, friends, a noble disciple understands nutriment, the origin of nutriment, the cessation of nutriment, and the way

leading to the cessation of nutriment, in that way he is one of right view...and has arrived [48] at this true Dhamma.

11. “And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment? There are four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those about to come to be.<sup>120</sup> What four? They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth. With the arising of craving there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment. The way leading to the cessation of nutriment is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

12. “When a noble disciple has thus understood nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has unwavering confidence in the Dhamma, and has arrived at this true Dhamma.”

(THE FOUR NOBLE TRUTHS)

13. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?” — “There might be, friends.

14. “When, friends, a noble disciple understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, in that way he is one of right view...and has arrived at this true Dhamma.

15. “And what is suffering, what is the origin of suffering, what is the cessation of suffering, what is the way leading to the cessation of suffering? Birth is suffering; ageing is suffering;

sickness is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering. This is called suffering.

16. “And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures [49], craving for being, and craving for non-being. This is called the origin of suffering.

17. “And what is the cessation of suffering? It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving. This is called the cessation of suffering.

18. “And what is the way leading to the cessation of suffering? It is just this Noble Eightfold Path; that is, right view...right concentration. This is called the way leading to the cessation of suffering.

19. “When a noble disciple has thus understood suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(AGEING AND DEATH)

20. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—“There might be, friends.

21. “When, friends, a noble disciple understands ageing and death, the origin of ageing and death, the cessation of ageing and death, and the way leading to the cessation of ageing and death, in that way he is one of right view...and has arrived at this true Dhamma.<sup>121</sup>

22. “And what is ageing and death, what is the origin of ageing and death, what is the cessation of ageing and death, what is the way leading to the cessation of ageing and death? The ageing of beings in the various orders of beings, their old age, brokenness of teeth, greyness of hair, wrinkling of skin, decline of life, weakness of faculties—this is called ageing. The passing of beings out

of the various orders of beings, their passing away, dissolution, disappearance, dying, completion of time, dissolution of the aggregates,<sup>122</sup> laying down of the body—this is called death. So this ageing and this death are what is called ageing and death. With the arising of birth there is the arising of ageing and death. With the cessation of birth there is the cessation of ageing and death. The way leading to the cessation of ageing and death is just this Noble Eightfold Path; that is, right view...right concentration.

23. “When a noble disciple has thus understood ageing and death, the origin of ageing and death, the cessation of ageing and death, and the way leading to the cessation of ageing and death...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(BIRTH)

24. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—[50] “There might be, friends.

25. “When, friends, a noble disciple understands birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth, in that way he is one of right view...and has arrived at this true Dhamma.

26. “And what is birth, what is the origin of birth, what is the cessation of birth, what is the way leading to the cessation of birth? The birth of beings in the various orders of beings, their coming to birth, precipitation [in a womb], generation, manifestation of the aggregates, obtaining the bases for contact<sup>123</sup>—this is called birth. With the arising of being there is the arising of birth. With the cessation of being there is the cessation of birth. The way leading to the cessation of birth is just this Noble Eightfold Path; that is, right view...right concentration.

27. “When a noble disciple has thus understood birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(BEING)

28. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—“There might be, friends.

29. “When, friends, a noble disciple understands being, the origin of being, the cessation of being, and the way leading to the cessation of being, in that way he is one of right view...and has arrived at this true Dhamma.

30. “And what is being, what is the origin of being, what is the cessation of being, what is the way leading to the cessation of being? There are these three kinds of being: sense-sphere being, fine-material being, and immaterial being.<sup>124</sup> With the arising of clinging there is the arising of being. With the cessation of clinging there is the cessation of being. The way leading to the cessation of being is just this Noble Eightfold Path; that is, right view...right concentration.

31. “When a noble disciple has thus understood being, the origin of being, the cessation of being, and the way leading to the cessation of being...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(CLINGING)

32. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—“There might be, friends.

33. “When, friends, a noble disciple understands clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging, in that way he is one of right view... and has arrived at this true Dhamma.

34. “And what is clinging, what is the origin of clinging, what is the cessation of clinging, what is the way leading to the cessation of clinging? There are these four [51] kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules



and observances, and clinging to a doctrine of self.<sup>125</sup> With the arising of craving there is the arising of clinging. With the cessation of craving there is the cessation of clinging. The way leading to the cessation of clinging is just this Noble Eightfold Path; that is, right view...right concentration.

35. “When a noble disciple has thus understood clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging...he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma.”

(CRAVING)

36. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—“There might be, friends.

37. “When, friends, a noble disciple understands craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving, in that way he is one of right view... and has arrived at this true Dhamma.

38. “And what is craving, what is the origin of craving, what is the cessation of craving, what is the way leading to the cessation of craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for flavours, craving for tangibles, craving for mind-objects.<sup>126</sup> With the arising of feeling there is the arising of craving. With the cessation of feeling there is the cessation of craving. The way leading to the cessation of craving is just this Noble Eightfold Path; that is, right view...right concentration.

39. “When a noble disciple has thus understood craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving...he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma.”



(FEELING)

40. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—“There might be, friends.

41. “When, friends, a noble disciple understands feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling, in that way he is one of right view...and has arrived at this true Dhamma.

42. “And what is feeling, what is the origin of feeling, what is the cessation of feeling, what is the way leading to the cessation of feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. The way leading to the cessation of feeling is just this Noble Eightfold Path; that is, right view... right concentration. [52]

43. “When a noble disciple has thus understood feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(CONTACT)

44. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—“There might be, friends.

45. “When, friends, a noble disciple understands contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact, in that way he is one of right view...and has arrived at this true Dhamma.

46. “And what is contact, what is the origin of contact, what is the cessation of contact, what is the way leading to the cessation



of contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact.<sup>127</sup> With the arising of the sixfold base there is the arising of contact. With the cessation of the sixfold base there is the cessation of contact. The way leading to the cessation of contact is just this Noble Eightfold Path; that is, right view...right concentration.

47. “When a noble disciple has thus understood contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(THE SIXFOLD BASE)

48. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—“There might be, friends.

49. “When, friends, a noble disciple understands the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base, in that way he is one of right view...and has arrived at this true Dhamma.

50. “And what is the sixfold base, what is the origin of the sixfold base, what is the cessation of the sixfold base, what is the way leading to the cessation of the sixfold base? There are these six bases: the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, the mind-base.<sup>128</sup> With the arising of mentality-materiality there is the arising of the sixfold base. With the cessation of mentality-materiality there is the cessation of the sixfold base. The way leading to the cessation of the sixfold base is just this Noble Eightfold Path; that is, right view...right concentration.

51. “When a noble disciple has thus understood the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and [53] the way leading to the cessation of the sixfold base...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

## (MENTALITY-MATERIALITY)

52. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—“There might be, friends.

53. “When, friends, a noble disciple understands mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality, in that way he is one of right view...and has arrived at this true Dhamma.<sup>129</sup>

54. “And what is mentality-materiality, what is the origin of mentality-materiality, what is the cessation of mentality-materiality, what is the way leading to the cessation of mentality-materiality? Feeling, perception, volition, contact, and attention—these are called mentality. The four great elements and the material form derived from the four great elements—these are called materiality. So this mentality and this materiality are what is called mentality-materiality. With the arising of consciousness there is the arising of mentality-materiality. With the cessation of consciousness there is the cessation of mentality-materiality. The way leading to the cessation of mentality-materiality is just this Noble Eightfold Path; that is, right view...right concentration.

55. “When a noble disciple has thus understood mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

## (CONSCIOUSNESS)

56. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—“There might be, friends.

57. “When, friends, a noble disciple understands consciousness, the origin of consciousness, the cessation of consciousness, and

the way leading to the cessation of consciousness, in that way he is one of right view...and has arrived at this true Dhamma.

58. “And what is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the way leading to the cessation of consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness.<sup>130</sup> With the arising of formations there is the arising of consciousness. With the cessation of formations there is the cessation of consciousness. The way leading to the cessation of consciousness is just this Noble Eightfold Path; that is, right view...right concentration.

59. “When a noble disciple has thus understood consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness [54]...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma.”

(FORMATIONS)

60. Saying, “Good, friend,” the bhikkhus delighted and rejoiced in the venerable Sāriputta’s words. Then they asked him a further question: “But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?”—“There might be, friends.

61. “When, friends, a noble disciple understands formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations, in that way he is one of right view...and has arrived at this true Dhamma.

62. “And what are formations, what is the origin of formations, what is the cessation of formations, what is the way leading to the cessation of formations? There are these three kinds of formations: the bodily formation, the verbal formation, the mental formation.<sup>131</sup> With the arising of ignorance there is the arising of formations. With the cessation of ignorance there is the cessation of formations. The way leading to the cessation of formations is just this Noble Eightfold Path; that is, right view...right concentration.

63. “When a noble disciple has thus understood formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations...he here and now

makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma."

(IGNORANCE)

64. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the venerable Sāriputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view...and has arrived at this true Dhamma?"—"There might be, friends.

65. "When, friends, a noble disciple understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, in that way he is one of right view...and has arrived at this true Dhamma.

66. "And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance? Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering—this is called ignorance. With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of ignorance. The way leading to the cessation of ignorance is just this Noble Eightfold Path; that is, right view...right concentration.

67. "When a noble disciple has thus understood ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma."

(TAINTS)

68. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the venerable Sāriputta's words. Then they asked him a further question: "But, friend, might there be another [55] way in which a noble disciple is one of right view, whose view is straight, who has unwavering confidence in the Dhamma, and has arrived at this true Dhamma?"—"There might be, friends.

69. "When, friends, a noble disciple understands the taints, the origin of the taints, the cessation of the taints, and the way

leading to the cessation of the taints, in that way he is one of right view, whose view is straight, who has unwavering confidence in the Dhamma, and has arrived at this true Dhamma.

70. “And what are the taints, what is the origin of the taints, what is the cessation of the taints, what is the way leading to the cessation of the taints? There are these three taints: the taint of sensual desire, the taint of being, and the taint of ignorance. With the arising of ignorance there is the arising of the taints.<sup>132</sup> With the cessation of ignorance there is the cessation of the taints. The way leading to the cessation of the taints is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

71. “When a noble disciple has thus understood the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am,’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has unwavering confidence in the Dhamma, and has arrived at this true Dhamma.”

That is what the venerable Sāriputta said. The bhikkhus were satisfied and delighted in the venerable Sāriputta’s words.